And that all this was effected, and this orderly mundane system produced out of a disorderly confused chaos, not by a fortuitous motion of matter, or the jumbling: of atoms, but bytheprovi dence and command of one unmade Deity, which was also that, that furnished all the several parts of the world with respective animals, the sea with fishes, the earth with men, and the heaven with gods; is thus declared also by the poet:—

> **Hanc Pens et mcliorlitcm natura dircaiit,**
> Nam coelo terras, <*t t<»rris abscidit undas:
> Et Ikjmdum stpisao secrevit ab acre co?lum, to,
> Sic ubi dispottt&ro, qwiaquis fuit ille decrum,
> **Congeriem secuit, scctamquc *in* membra rcdogtt;**
> **Prinripio terrain, ne non ioqwalw ab omni**
> Partc forot, magni apvrk'in glomeravit in orbis:
> Turn frtrta difiudit, rapidisquc tumcncere vcutin
> Jussit, Sec.
> Sic onus inclusntn numcro distinxit codcm
> Cura Dei, &c.
>
> This strife (\vith better nature) Clod decide5, He earth from heaven, the sea from earth divides: He ether pure extracts from grosser air. AH which unfolded by bis prudent eare, From that blind mass; the happily disjoinM With strifcless peace, he to their seats wmfin'd, &r, What God soever this division wrought, And every part to due proportion brought* First, lest the earth unequal should appear. He turn'd it round iu figure of a sphere, Then seas difTus'd$_T$ commanding them to roar With ruffling winds, and give thft land a shore. To those he added springs, ponds, lakes immense, And rivers whom their vihiding borders fenee.

Where, though that learned paraphrast supposed
(and not without some probability neither) that *Dem et melior nat-ura>* God and the better nature, —were one and the self-same thing", yet we rather conceived them to be distinct, but one of them subordinate to the other as its instrument, God